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tory of the Association during the introductory period, 1844-1855. Other volumes will describe the two later phases of the history. Chapters are devoted to the beginnings of the British Association, the American movement, the founding of the Continental Association, and the formation of the World's Alliance. C. R. HENDERSON.

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*The Attitude of the Church to Some of the Social Problems of Town Life.* By W. MOORE EDE. Pp. 131. Imported by the Macmillan Company.

THIS book is made up of the Hulsean Lectures for 1895. The purpose of the work is to show how the church can perform its social function and yet not trespass upon the field of other institutions. The position taken is substantially that urged by Canon Barnett, that the church is to quicken social conscience and urge men to promote common welfare in the line of their special knowledge or calling. The church ought not to have a specific programme. The author has been, as an English rector, in close touch with the poor and with various movements to help them. The particular problems discussed are the Unemployed, the Homes of the People, and the Vices of Towns. The definition of the church gives the author's standpoint: "The New Testament idea of the Christian church is that of a body of men bound together by their belief in the character of God and the laws of God for social service." Under such a conception the defense of a theological system or an ecclesiastical organization occupies a secondary place, the service of humanity takes highest rank. The author urges that the education of the ministry should give large place to preparation for this service.

C. R. HENDERSON.

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*The Expansion of Religion.* Six lectures delivered before the Lowell Institute. By E. WINCHESTER DONALD. Boston: Houghton, Mifflin & Co., 1896. Pp. 298.

RELIGION is defined in a broad way as "sensitiveness and responsiveness to the Divine." "It employs organization, it does not require it. It admits of statement, but lives without it. It welcomes the symbol, but refuses to be bound by symbol." In our age the doctrinal forms of theology may be neglected, forms, rites, and ecclesiastical institutions

may be often deserted. Religion as a separate interest is not valued ; but in reality it is a wider and deeper power than ever. It flows beyond the boundaries of churches. It reappears in athletics and in hospitals, in all the social efforts to help men to live a perfect human life. It cares for culture and for righteousness, and it builds schools and inspires civic reforms. The movements on behalf of workingmen are limited by economical barriers, but their energy is a religious conviction of the worth of man. Religion does not deny but respects the value of special sciences, and it accepts their verdict as to the wisest way of enlarging and beautifying human life. In this service the school, the press, the theater, the state are coöperating factors, but none of these can take the place of the church. Each institution has its function and its honor. As organized religion comes frankly to accept its social ministry as the educator and inspirer of conscience, and as it more fully recognizes the religious quality of all conduct which perfects personality, the church will more deserve and receive the help of earnest men. The book is a strong and typical work by one who occupies an honorable and influential pulpit where once stood Phillips Brooks.

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C. R. HENDERSON.

*The American Conference on International Arbitration* held in Washington, April, 1896. New York : The Baker and Taylor Co., 1896.

THIS valuable report presents the ideals, arguments, and practical proposals of the friends of the peace movement in the United States. The documentary history of the movement is given ; the details of the business of the Conference, the speeches of Carl Schurz, Edward Atkinson, James B. Angell, J. B. Moore, Merrill Edwards Gates, and many others. One of the best parts of this excellent volume is the "Historical Notes on Arbitration," by John Bassett Moore, in the appendix.

C. R. HENDERSON.